

M1509  
Sunday, Dec. 29, 1968  
Portland, Oregon  
Open Meeting

Mr. Nyland: So, now a little different kind of language. We're more familiar with talking. What will we ... what will we discuss? Work principles? Questions? What is there that we can talk about that is not clear or that you would like to hear if I know it? If I know something I can say it. If it is part of me I can put it in words. But if it is part of me, I also can be that. And Work should become gradually that part of oneself, so that in daily life it becomes manifest. So that really, if one professes to be interested in Work on oneself, that it has to show. But the first showing is always to oneself, not to the outside; that comes much later when you can, as it were, 'manipulate' or 'regulate' your body, the behavior forms. And it may be a long time, because we are crystallized in our body. The body is not flexible enough.

But what takes place *within* one, that's another question. Because, there's a great deal of flexibility inside. In the first place, openness towards life as a whole, and when we become alert or see things, that we are really alive. And that can go sometimes quite deep, and sometimes becomes disturbing; because we live mostly on the surface anyhow, but there is a possibility of going inside further; and then that what becomes emotional within oneself and the function of one's heart, the function at first is the breathing through the solar plexus, the depth of the voice—the intensity, the control over it, being able to say certain things with one's feeling, the flexibility of a voice—the control of movements, of that what really comes from inside of oneself and which then, when it comes from inside, need not be stimulated by something from the outside. So that that what is reaction in one gradually becomes an action ... an activity based upon that what you then wish and then perhaps can do, and because of that, one gradually can develop a Will.

And all of this need not in the beginning show to the outside. And it is far better that it doesn't show; because the familiarity with your ordinary manifestations is much more important

to become familiar with instead of trying to change, and that this question of change is not important as long as there is an inner life that is different. Because that is where the accent is going to be if one Works, and the surface remains the same for a very long time and only can be affected by the condition of one's inner life. And this is exactly the same as saying that there is an 'I' which can become Objective and remains Observant of that what is the unconscious state, and that the unconscious state remains for a long time the way it is even while the 'I' is growing, and there is no need as yet, in the beginning, to have the 'I' become present to oneself.

It's first necessary to find out what a person really is, totally; not just the surface, not just the words, not just the mind thinking or the solar plexus feeling—that is still ordinary life. And then one starts to separate; that is, one continues in ordinary life to live the way we do, and gradually something in us becomes familiar with what we are. And that standpoint is not now as if an 'I' exists, but it belongs to oneself more essentially of what we are. And that is where a thought and a feeling process is simply transplanted to one's essence, so that you're not satisfied any longer with ordinary superficial thinking or going from one thing to another and not sticking to it.

The further you come to your inside of your own life and the more essential when one starts to think and essentially starts to feel, the more there is a certain kind of understanding of oneself and the more there is an emotional state which helps a person to be linked up with a variety of different things outside of himself which in the beginning were closed to him. As long as we live on the surface we have a certain coating which cannot so easily be penetrated, than only through the five sense organs. But when one learns to live inside there are two more possibilities of an effect on oneself and they are also, in the real sense of the word, sense organs. But they don't belong to the five, they are six and seven ... and the question of growth for a Man is gradually to let develop the sixth and the seventh sense organs, but that kind of sense organ is not subjective. It is something that starts to exist because one wishes to make that grow within either the mind as it is or within the whole complexity of the solar plexus and the feeling center, and it is simply another way of saying that 'I', if it exists, can then become present to one's Consciousness and present to one's Conscience.

But this kind of process is a consideration of oneself as one is in life, and then considering that what is life and what we are reacting to, more and more from the standpoint of wanting to have a part in it and to direct it and not to be subject all the time to the outside effects. This is

what I call simply the ‘transplanting’ of the point of gravity from the surface more and more inside, and it is a long time before that process can start to bear fruit.

A long preparation is necessary for this kind of transplanting. It is as if, in the mind and in one’s feeling center, more and more a central point is found which becomes for each center more essential. And you have to think of essence *not* as something that simply still belongs to your personality and is bound by the three centers, but that that what actually could take place is in each center; like in the thinking center there can become a deeper thought or a thought which is more worthwhile, and that process starts with evaluation in the pondering part of one’s brain. That is, one is not so easily swayed anymore by what someone else says, but you start digesting it and you come to a conclusion. That is, you will allow certain thoughts to be contained within your brain and other thoughts you will do away with—that is, you know they have had their value to make you grow and also to give the brain a certain facility of movement—but then if you leave them there they start to do damage to your brain. Because they start to help to crystallize the brain out in some way, and in this crystallization the brain is not so open anymore; and then one talks in clichés, one talks as if a certain form of sentimentality of thought processes have to recur again and again; and one does this because one becomes only at home with that what one already knows, and gradually the wish for adventure dies out.

The road towards Objectivity, even if it’s not reached immediately—a state of Simultaneity or of Impartiality—needs a lot of paving and work before one can even walk on it. And it is trying to find what is more essential in the thought processes of the brain that one starts to weigh the different thoughts one has, or the way a thought is expended in the form of an activity. And one becomes much closer to oneself, almost I would say Objective—but not entirely, but increasing the totality of one’s knowledge and the accumulation of data.

The same process takes place in a feeling, because that what is now feeling, and which is expressed in manifestations of the body, is not really a feeling by itself and it doesn’t stand as yet on its own feet. It is dependent for expression by means of the body and that way we say we ‘feel,’ and the body has nothing to say than only to express what there is as feeling—that is, a certain part of the time in which one lives, the feeling directs what the body should do. It does not mean that the body doesn’t do other things which are not instigated by feeling. There are of course thoughts which lead to activity or to a manifestation and there are also requirements of the body itself which lead to activity of the body. But I’m now talking about feeling as we have this

kind of feeling within one's personality which is completely bound up, and I call it sometimes the 'play field' of the feeling, when that what is feeling is playing in the manifestations of the body.

When one sees this one starts, if one is in the road of trying to develop one's feeling, first to see if a feeling can exist without an expression. And then, of course, it's useful. Because a feeling has a tremendous amount of energy, and an energy which is ready to go—and can go—out and can express itself much better than that what is a thought. Because a thought can only find one expression in the form of activity of the body, and for the rest the thought has to stay within a brain—that is, in an unconscious state it is locked up. The same trouble is also with a feeling; although there is immediately a possibility of expansion, in making the feelings deeper than what one has usually in ordinary life. And then I say, in an 'emotional' state which gradually can develop as a feeling when they become deeper, and in particular when they become linked up with something that is not of oneself and which makes the difference between a feeling and an emotion; that then a Man becomes richer and then he enlarges his feeling world and goes over into certain emotional states, and then his problem is a different kind: Because he wants this feeling to be able to go out without having to express it through the body; that is, the accent now comes not on the expression through the body but it comes on to this emotional state in which one allows an emotion to take place and to let it, like ripples in the water, extend as far as one dares.

It is not an easy road to take, but gradually one sees that if this feeling could become free from the body that then it could have an existence of its own. And when it is by itself and it is then trying honestly to express itself in some other kind of a form—or if one wishes to communicate this feeling or an emotion by means of something else than the body, or by a different means of communication than talking about it or the mind—if one tries to make this emotion stand on its own feet, one knows that the limitations for a human body are so great in our inability to use the feeling solely as an expression of feeling that many times we're up against it.

The way to solve that particular problem is to have the emotions take on a certain coloration as if they then do not only belong to Man as he is on Earth, but that his particular adjustment can be when such feelings as energy can be expressed in a direction away from himself. And, in then becoming unselfish he has to link up this particular emotional energy with

that what exists outside of himself. And the only way by which a feeling can actually become feeling at home in the outside world is by the recognition of that what makes a feeling alive and then, as an emotional state can continue to find life outside of a Man—in his surrounding, in that what is his world in which he lives and in that what are his friends in the beginning, or his dear acquaintances—and gradually flowing over into an emotional state regarding many more people one sees. And when it continues to grow, the road towards that what are higher forms of Being is then opened, and that is the outlet for one's emotional energy.

So, even if I say I don't wish to express them—and I'm talking now about emotions as a whole range of the possibilities of a vibration rate ... of this instrument which we call 'solar plexus,' one finds that there is not enough room in the solar plexus alone because it is tied up with the body as it is ... and that it also has to find its own central essential place which, in a Man, is in his heart; and then it becomes connected with that what forms life in Man as his breathing apparatus, and that the depth of his breath, and the exhalation process that is connected with it, will enable him gradually to find a place for his emotional state. We know in ordinary life it is already connected, that when one is emotionally upset one loses one's breath or one gets excited in one's breathing. And this link has to be established much firmer; and when it is once established in the center ... as an essential part of a feeling center of a Man, when that starts to exist and grow it can become connected to the outside in the form of giving that what is an emotional energy towards that what is the totality of all life.

This is a way of looking at life and a way of looking at Work in a different sense. Because when I start to become emotionally involved in the different things which are not my own; in the first place I eliminate selfishness, but in the second place I make a contact with that what is 'above' me, so-called, and what can give me emotional energy of a different kind. And it is that contact, and sometimes I say 'in prayer' I make that contact with God and then I hope that God will give me energy that will help me in my life.

To what extent that relationship in prayer can continue to exist, depends a great deal on my wish to be free from the ordinary expressions of my feelings. And the more I try to eliminate the manifestations ... and the more I want to have a separation between my feeling center and my body, the more possibility there is, in this feeling and then gradually becoming an emotional center and standing on its own, that that in itself becomes Impartial to the manifestations. Because it becomes loose from it and the contact with higher forces becomes, for a Man living

on Earth, an Impartiality which, in his feeling center, takes the form of intuition. And this is a beautiful thing for a Man because he can see that then, by deepening his emotional states and actually having interest in that what is outside of him as a world—which, of course, is closed to him because we don't know very much about other people—that then in entering into the forms of life around him, his emotional state will be enhanced and will require, for that kind of a communication, something entirely different in order to sustain it. And then the only way by which a Man can reach that state of continuing to wish to give is a contact with the outside world which will require on his part an openness, and it is *this* openness that will lead to Impartiality.

That is as far as his emotional state and his feeling center is concerned. Intellectually, the step is a little different and it is further along the road. But one starts with that a little bit in the beginning in order to illustrate what is really involved, and one uses words, then, to say that there has to be a separation between a feeling center and a body, or that what is the activity of a feeling center and the manifestations of the body. And that therefore one needs a little more insight in that kind of a process. And this is what the so-called 'seventh' sense organ can give a Man, which is a mental understanding of the kind and the place where a Man belongs in relation to the outside world, and in which the thoughts regarding that, and even the wish for a contact, become clearer to him when he tries to formulate in his prayer certain words which can bring him closer to God as Infinity existing within him. And that therefore his seventh sense starts to have an entirely different coloration because, as it were, it does not belong to him. It belongs to the outside world, and whatever is received through it comes as material from the outside world and ultimately will be of benefit to him. But, in principle it's entirely different from the five sense organs, which are only subjective.

So we start to define it a little differently in saying that his seventh organ does not belong to Man since he has not at the present time that organ. But he has the potentiality since in his mind he can conceive of that what might exist. And the formation of this seventh sense organ we call 'Consciousness.' And the possibility for making the center in one's brain more essential will mean that I do away with the ordinary thoughts of my brain, which are useless when I go on the road away from Earth and which first, of course, have to be used for the ordinary affairs of life on Earth. And that only when I have the freedom from those kind of thoughts—that you might say I can 'leave them alone'—that then I become Impartial to them. And since the thought-forms of myself in ordinary life are linked up with thoughts of the future and of the past,

the real freedom which I want in my mind to appear has to be based on something that is not subject to the thoughts of future or past. And the only way I can have a conception of that is by taking that what is a future, at the point where it become past, as the one point in which there can be Impartiality. And the Impartiality of a thought I call 'Simultaneity;' it is the instant of a moment.

Now, I only need, for the beginning in my Work, the insight of the possibility and the potentiality of a seventh organ which for me, in the state in which I am, requires a certain kind of food to feed it and which gives me, in my mind sometimes, the certainty that it exists; and, together with that, being forced to understand that this life on Earth is not all there is to it and that there has to be in a Man's life the wish for further growth, he then must have belief that that is possible and the faith that ... that he can do it. And this is the beginning, in one's mind, of trying to separate the different kinds of thoughts, as mental processes, into different levels of validity. And that I do by means of the pondering; so that I start to judge what kind of thoughts do I allow and do occupy my time, and at times I have to be forceful enough ... something in me has to be forceful not to allow myself to waste energy on useless thoughts, and to try then to empty my mind and to free it from sawdust. This I can only do when I then try to live at the moment of my existence. Because at the moment there is an opening in which energy can flow from the outside, and there are Chakras in one's head which can take care of that.

So therefore the essential value of a thinking process leads, without any question, to the possibility of a separation of one's intellectual functions from everything that exists in the body, than only the wish to make it function in such a way that it becomes the essential part of myself. And by placing it, now, in the moment of an existence which I can experience, I make out of this essential part that what is the real vitality of my brain that I call sometimes the 'essential essence,' and sometimes it is a flash of insight in the possibility of the existence of the universe to which I then link myself by means of my faith.

This is as far as that kind of process has to go in order to give me guidance for the possibility of the emotional development, which is linked up with the sixth organ, which is also non-subjective but which again does not exist than only potentially, and for which there has to be a certain kind of food which is obtained by Man through a conversion process which depends on the changeover from his feeling to emotions. And by definition I mean by that, that my feelings concern me as I am and my emotions do not concern me primarily—only indirectly. The accent

of my feeling towards God is quite different from the accent of my feeling towards myself, and in order to distinguish between the two I call one the 'emotional' state, that means it includes the outside world of life; and the ordinary feeling state, which is located within me and for which I have a little bit of a feeling organ as a solar plexus which functions quite sufficiently for me on Earth.

The problem then for Man becomes, how can he, with the energies which are available in him, form these sixth and seventh sense organs? It is a sense organ; that is, it belongs to the body as a functioning instrument. For that reason, there first has to be that kind of a place; and also, when the place is found, the body has to become interested in furthering that kind of condition. This, on the part of one's Consciousness and Conscience which have now begun, is the realization that both of them have to unite in the wish to develop such sense organs.

The process by which this takes place is that Man as a personality, wishing to separate feeling from his body, must give the body a certain attribute or something that continues to remain for the body what otherwise was done by the feeling. And now this particular exercise to develop one's Sensing apparatus for the body—starting simply with the ordinary brain as it is and Sensing parts of the body and wishing, in that kind of a rotation between these two, to include my feeling—that whenever I make an attempt to Sense any part of my body, with my brain receiving the impression of that what exists, that then the introduction of my wish to continue with this and at the same time, that what I Sense, to consider it completely separate from all other manifestations of my body, will give me a certain realization, again, of Impartiality towards that what I am now as body, and body being Sensed only. The body is then not used for any expression of either feeling or mind. And the direction of this Sensing, as an exercise, is simply to give life to the body when it cannot receive it from the feeling center. And this is a tremendous thing that can take place, because this is really the first time when that what is mind and what is feeling, and what gradually becomes Consciousness and Conscience, can agree, without any further question among the two of them, about a certain aim to equip the body with attributes which then can become useful in the totality of Man.

You see, now, that in all three of these attempts—for the mind and for the feeling center and for the body—the emphasis is on the separation of each center from the others. And this is my aim in life: When I wish to continue with my life, that I first bring about the state about which I dream when I am physically asleep, in reality existing as separate units in which then the



three units, when two already agree, the third one becomes subservient to the other two.

For this the body, you might say, has to ‘pay.’ The body will find its proper place in relation to Consciousness and Conscience, and the payments the body has to make—you might almost say out of gratitude of, in the first place, finding itself equipped with something that is different as an ability to Sense a situation of itself in its own existence—is in the form of energies available to the body and where the body has such energy in the highest form of which it is capable. The payment, now, is that the body will give up a certain form of sex energy, which is the highest for Man in his ordinary life; whatever he can produce and which is given for Man for the continuation of his race and next generations which now will receive a certain indication that such energy should be used for the creation of that what is of value for the Man to continue, not in his generation, not in his children, but in that what belongs to him as a Keshdjanian body and Soul. And that for that reason, this energy should now be used for the purpose of the formation of Man, to give Man his proper place as becoming a Man and not for the sake of finding a woman and having children, or even to use it for enjoyment.

This is, of course, a problem that will come up: How to use such energy. And one becomes quite serious about that in pondering about the matters of sex—how to spend it—and the more the emphasis is now on the wish to form two other organs which are not subjective, all the body can do is to provide energy of its highest form for that purpose. Because that’s all the body can do. And you might say, for the formation of these two organs nothing is good enough. And all Man has is this energy which now, under the wish exemplified by his Conscience and having in his Consciousness the realization of what is taking place in him as a person, that then you might say a ‘command’ is given to the body to distribute this energy for the purpose of the formation of different organs. And now we can see that such organs gradually are the potentialities of different bodies which, of course, at the present time do not exist in Man and which have to be built with higher forms of energy.

Sex energy under such influence, and sometimes by means of certain exercises, can actually be used. And the formation of channels through which it has to flow in the body, which have nothing to do with ordinary forms of procreation, but which now are attempting to create within the body of a Man, will find certain channels through which this energy, of its highest form as sex, can be converted, because of the Will of a Man, into two parts of different rates of vibrations. Gurdjieff calls them ‘Helkdonis’ and ‘Abrustdonis.’ They are actually sex energy in

a certain form for the wish to make that what Man should have: in the first place, an emotional body; and in the second place, his Soul body. And now, you might say, the process is complete. Because if I have the beginning of a center within my brain and the beginning of a center within my emotional state—and I call them, for the time being, ‘insight,’ the beginning of a Soul, the beginning of an intellectual entity; and for my emotional state the beginning of that what is, for me, a body Kesdjan existing, which is now potential although half-way developed as far as my feelings are concerned—that what is my Will directs this energy to such centers. And what is then needed for Man is to locate a place where it should go.

The Helkdonis is used for the emotional body and is sent to one’s heart. The Abrustdonis is sent to the brain and starts to be separated from the rest of the functioning of the brain by entering into the ability to ponder—which is at the top of one’s skull, inside—and from there starts to flow by means of certain glands which are residually and which are not ... they are atrophied; that is, they are not functioning ... now are called into function to provide the channel or the means by which such energy can be given to the parts of the brain which are used, I call it now, for ‘deeper insight’ in the existence of one’s life.

This is a different way of looking at Work; because it stays entirely within your body and within your world, and it starts to consider all manifestations of Man—all his unconscious deeds, his thoughts and his feelings—from a different standpoint. And it starts to consider the possibility of creating something that will be helpful to him, again on the spot where his thinking takes place and on the spot where his feeling was, simply by the mere presence of Helkdonis and Abrustdonis in those parts of the body which will be the beginning of a new body as Kesdjan and a new body as Soul, simply by the presence of that higher quality, changed from sex energy by means of one’s own Will, becomes comparable to the moment that one says, “I wish to Work on myself,” to the moment when one creates an ‘I’ as Objectivity.

That what takes place in the body is the usage of the energy for creation. And when I say I create an ‘I’, by that I mean I create the further possibility that the potentialities of my emotional and intellectual body can start to function in accordance with the directions as given—that is, the strength as given by my Will, and the directions as enunciated by my brain, and with the force that is given to it by means of the functioning of my heart. So that ... for that reason, the question of Waking Up and when one says, “I wish an ‘I’ to Observe me,” is exactly the same as the determination on the part of a Man in which his three centers are united in One and in which

each of the three centers have a function as component parts: First to understand their place; and then when I say, “I wish to Work on myself” and the moment of Awareness appears which I link up with my ‘I’, my body fuses at that time into one entity in which, then, the sex energy is converted to a new form in rates of vibration and becomes feeding material for that what is the sixth and the seventh sense organs. That is why Gurdjieff says Man ‘does not know’ they exist. And for practical purposes they do not exist, but when a Man Works and then he opens himself up to the possibility of an Awareness, his Awareness makes him realize that such potentialities exist, and with his faith he knows that they can develop.

Now, you say that what Man is essentially, in three centers, becomes now Man essentially in one place; and the recognition of one’s Magnetic Center, as a possibility of using that form of life for the furthering of the growth of an emotional or a Soul body. I’ve said before, once in a while, that Magnetic Center then ‘splits off’ into two parts. In reality, that what is life for me as expressed in sex energy, which is the highest form of life within my body, then splits, as this magnetic quality of that highest form of life, into two parts, and I call them ‘energy forms’ because they have the ability to become a force. And then that force, when it becomes apparent as a result of my Will, will make the energy available for the further growth of either Kesdjan or Soul or, in the beginning, for Conscience and Consciousness.

side 2      So, now you see how everything links up, and I want to explain that: So that you will find a place for intuition in this Work, and that you will find that it is not necessary all the time to hammer on these ideas of an intellectual kind of ‘A’, ‘B’, and ‘C’ but that a Man, when he starts to look at himself and starts to consider what is really his value and what he really is and, you might say starts to ‘diagnose’ what is really making him what he is with all his thoughts and feelings and ambitions, that then the relationship for Man starts from his essence to link up with that what is above him; which gives him the Aspirational force as if God is then, at that moment hearing his prayer and answering it by giving that what is needed, either in the form of energy of a different and higher kind or in the reverberation within himself, within Man as a voice of Conscience, the possibility of giving him the assurance that Work can be used for him for that purpose of creation.

The result of this kind of combination of all different concepts, now, of Work is that Man becomes Inspirational. That is, that his unity of Being, and the level at which he then is, is entirely different from the conditions of Earth; and that the introduction of what I called the other

day a 'quantum' is represented by Man as the fusion process in which a certain form of heat has to be converted, at the time when the temperature remains the same, into a new body representing, as component parts, what we know of the three centers going through the entity, as a result of my Will becoming then fused with the potentiality of further growth into three different directions.

The first direction that I am interested in, because it is closer to me, is the possibility of entering the gate of Conscious efforts and a Conscious area by means of my Conscience. That is the Kesdjanian body. That is where Aspiration and Inspiration belongs, and that is the result of my real wish to want to Work on myself.

The two others are two other gates of entry from an unconscious area into a Conscious one. One is the intellectual possibility of the beginning of a Soul, and I simply say, that takes place in accordance with a certain law of Observation and Participation and Experimentation; that is what takes place parallel to the possibility of an emotional state in which the development is Aspiration, Inspiration and Silence—it is still a triad, so is the intellectual 'Do-Re-Mi' a triad.

And the third entry into the Conscious areas is a result of that what is the Octave of myself physically expressed and represented by 'Si-Do.' And 'Si-Do' in that Octave is a particular kind of half-note in which all the energies belonging to a full note are condensed into half the size—this is, you might say, the 'tightness' of my personality because of which my personality, having that kind of coating, does not allow any penetration from outside forces to enter—but then, as a result of my wish to transfer the point of gravity to my inner, inner center—that is, to my essential Being—that what is 'Si-Do' starts to loosen up.

The shift in the 'Do-Re-Mi' in any Octave and forming 'Fa' as a bridge of one-and-a-half and shifting towards the next 'Do,' will cause the 'Si' and the 'Do' to become more compact. As a result of Work, that what takes place is the reshifting of this 'Sol-La-Si' back again to the place of further harmony, so that in that form of harmony for a Man, the one-and-a-half note as 'Fa' does not exist and the 'Si-Do' has become a full note. Psychologically, this means that the openness of Man in the process of his Work means that gradually there is a chance for forces of a higher kind to enter into him and to help him to transform the condition of his material form in such a way that that what is energy, as then given, will enable him to change his material form into a form of lighter density.

And the meaning of the 'Si-Do,' being now compact in Man as he is unconscious, becomes

porous for a Man when he is Conscious; in which, then when the three gates have been opened and through which energy pushed by the Will of Man has flowed, that then the result is the formation ultimately of three bodies of Man, including his physical, the formation of his emotional body up to its own 'Si-Do' because it is not as yet ready to die, and the formation of his Soul at least up to 'Fa' given energy, for that particular process, flowing from 'Si-Do' of Kesdjan. And that therefore this particular picture of Man—as he could be in a harmonious state—will have Octaves which are equal in distance from each other as notes and a regulation of the vibration rates above them; so that in *that* sense they become harmonious in accordance with a different kind of a scale which does not belong to Earth. This is really what is meant by the harmony of Man as a replica of the harmony of the spheres.

You see how important it is, now, to understand what different forms of art ought to do for a Man. It will have to give him, not an intellectual quality and not necessarily an understanding, but it has to give him an openness so that he can perceive and become sensitive to the existence of another form of art. Or, that that what he is trying to make as a creation within himself becomes reflected in the forms of art existing on Earth in their highest form and then lead him to the possibility of a realization that even the physical body can be affected by such art forms and start on their own when they become free from the ordinary feeling center, a rate of vibration corresponding to that what is given to this body in a different, outside realm both from Above and that what can come from Earth.

The result of this kind of harmony in Man is an entirely different state of Being. It is a state in which there is no need to have any expression of the body, but in which there must be a need for an expression in order to create the entity which is necessary for the fusion; it emphasizes for Man that that what he has to do is first to understand what is meant by the form of his life which at the present time appears on Earth, and that this form, being incomplete as it is, has to be made full first by Man as he is on Earth by means of his Work; and then that, of course, means the further formation of a form of emotions to a totality of a body, and what he must do is to start at least with the beginning of an Octave of his intellect so that, after that 'Fa'-bridge, he could become ready for the formation of that what is the process of fusion which takes place in the later forming of his Soul body in accordance with the reflection of another law coming through 'Si-Do' of intellect to Man, telling him how to prepare for the unity of the three bodies in order to enter into the Cosmic scale.

I would like you not to become provincial when you think about Work, and not all the time insist on this intellectual coldness. Impartiality can be reached by experience and by maturity, but the process in life is so long ... and for that reason the concentration in the wish to form an 'I' is one way by which that process can be speeded up. But the intellectual process does not always apply to everybody, and the emotional one only becomes useful when that what is emotional can free itself—from its own emotional state—in Impartiality; and that becomes extremely difficult; because a Man wishes with all his heart to become a Man and of course then is identified, and that the only way by which Impartiality can be introduced is that a Man becomes completely unselfish. This means that he will take God as his aim; and then his emotional quality and all the energies that were used for it, now are not directed to the furthering of his own little wishes or that what are the conditions on Earth—still living on Earth the way he has to live in order to remain a conversion apparatus for energies—but he becomes, in that attempt, simple, and the simplicity of life simply means that I want to become free from the feeding of this form.

The closer I now can come to the state of such simplicity—and I said last night, “With my sincerity and with my honesty”—that then the final outcome of a Man will be his freedom from his body and his manifestation. And that is what is meant by becoming Impartial, and also it illustrates that when a Man wishes to become Impartial—and Impartial from his thought processes and all his thinking—he has to start to try to experience the moments of his existence. And the interesting thing about that is that from Man there are possibilities of lines of communication towards that what is higher, as a level, towards His Endlessness. And that in the first place, such a vertical line is placed on the 'Fa'-bridge of his emotional body and then links up and receives, because of that, the possibility of an influx of new energy from a higher level. But that also, that what takes place in a Man in his mind, when he lives in a moment, is also a vertical line directed to exactly the same: His Endlessness' existence; so that even when, in the beginning—that is, when one is close to Earth—those lines seem to be parallel to each other because they happen to be plumb or at ninety degrees from the surface, that they ultimately meet, one says 'in Infinity'—I now say '*in* His Endlessness'—and there is a third line which takes place when the 'Si-Do' of Man has been reduced in density to a lighter state; so that then Man at that point receives wings for his body to be able to be lifted up from Earth and not any longer be subject to the Law of Gravity.

There have been instances, as we know, of this kind. Ascension to Heaven is an example of it, and it is not only Jesus Christ to whom it happened. Elijah and others which are described in the Bible are indications of that vertical line where the body became light, and then of course the Law of Gravity of the Earth has ... had no further possibility of holding them back; they had no more claim on one. Psychologically, this means freedom for Man from the wishes and the manifestations of himself. That is, I have to learn—and this is the task in life—how to make the body a servant; how to maintain it in simplicity; how to be honest about the manifestations so that I receive the truth about them. And then, how I will continue to insist that my attempts will be sincere because they will constantly have in mind the possibility of further growth, away from Earth, on the basis of freedom.

When I say ‘narrow-minded,’ sometimes I’m so afraid that you want to go by the letter of the law. And Work is that what is in between the lines of the law, that what sometimes is called ‘Objective interpretation,’ not subjective. Because the law remains the same and the law is always absolute. This kind of law cannot be tampered with. It is necessary to remain quite cognizant of the meaning of Objectivity, and if one wants to define it, you can do it intellectually. And if you want to feel it, you do it intuitively. And this is what I mean by the changing over of the point of gravity towards one’s inner, inner life in respect to an emotional state and in respect to that what is an intellectual endeavor, and also that what remains for a Man the central place of his physical existence.

That physical existence of Man sometimes is neglected, because prematurely one wants to become free and then thinks that the physical center has no further word to say. And it is just the opposite. It has to be affirmed in the proper place first. One has to know what the function is of the body; because that happens to be the form in which life appears on this Earth, and it is a requirement of Earth, a requirement of Mother Nature which is saying that same thing as a requirement of the body: To be fed, to be taken care of, to be properly handled, to be used in the right way. And by ‘right’ way, I mean the law of Objective Morality: Of not too much and not too little, but constantly knowing that it remains in existence to give a point of anchorage for the Consciousness and the Conscience; because if they would exist and there is no body, there is no possibility of further growth, Conscience does not go over into the state of Heaven and Consciousness will not help you to make your Soul; because for the fusion three forces are needed, three bodies are needed, and then out of that will come not only the potentiality of

further growth, but the direction and the dynamic force which, in the case of Man, comes from his emotional center.

But he needs, for the fusion, his physical body in as good a condition as it can be. One hopes that Man does not die prematurely so that the physical body still had too much to say and was still too much tied down either to emotions or feelings, or to one's thoughts, or that there is something in Man that one says, "He remained a selfish creature, only wishing to satisfy himself." Because the accent and the changeover from feeling to emotion is exactly that, in place of me I place God. And the real meaning of a prayer is—"Not my Will but Thine"—is that the accent is not on me.

The real meaning of Awakening is not on that what I wish to describe as getting rid of what bothers me, or to hope that I will get into a state which I call 'Heaven' and then I will say, "It must be this and it must be that." The real meaning of Awakening is that I don't know what it is to be Awake, but I wish to be Awake in order to see. And that's an entirely different attitude of Man. Because if he says "I will accept what I am for the sake of seeing what I can become," it's different from saying "I remain what I am and now let's see if we can get somewhere"; and if I lose out in that what is at the present time given to me as a form and simply try to neglect it or wish it not to exist—or assume that I want to become a little angel without having fulfilled my functions—that then at such a time this little premature angel will go up to Heaven and sing at the top of its voice, and at the proper time will become a fallen angel, like Beelzebub, to finish his task on Earth.

One does not wish to become prematurely only Conscious or even Conscientious. One wishes, as Man, to have a Will to execute, and the Will is the manifestation of his body. I say this particular manifestation, which is prompted by a Consciousness and a Conscience, is first *within* Man—that is, his inner life—and for the time being he keeps his body, the form in which it is, for whatever it is and he keeps it within himself. Because there is no reason that the rest of the world should know, and ought to know. Because as soon as I start in a certain form of expression, or that what I say "I wish to help other people," that what I am innerly will come to a standstill. Because my energy will go in the wish towards help; all I can do, when I am alive and when I wish to Work on myself, is to become a Being and then, logically, when the Being exists the manifestations will then become in accordance with what the level of what one's Being is.

When the Being becomes innerly essential and essential essence and could become



Conscious and Conscientious within, then because of my Will my body will manifest that what I Am. This is the time that the outside world could judge about my state. But it will be a long, long time before anyone will be able to recognize light of my Consciousness and warmth of my Conscience. It will only be possible that at times one can take a person by the hand and in that activity of one's Will communicate certain things; one calls it giving a 'helping hand,' but this time by the mere presence of oneself effect a change in someone as if he is like God reaching His hand out when one crosses the bridge of one's Kesdjanian body.

So, the point in Work is exactly that simplicity about oneself, and to see in your daily life what you are, and to let your daily life pass by in review at the end of the day. And, start by noting it and start by being alert during the day, so that you have something to let go by in the evening. And that you might say one 'comes to oneself,' or you can say that you 'let yourself come to you' and that you then ... you sit, not in judgment but only to become acquainted with that what has happened. And you look at the past and you try to recall it, to bring it back to where you are now, which may be your present but it still will be tainted by that what was the experience during the day; and if they were unconscious manifestations the recalling will not make them Conscious, but at least you become acquainted with yourself and you become less and less of a fool and less and less having a wish to interpret it to your advantage. Because you are alone, and that what is your Consciousness tries to look at yourself—your body passing by, manifestations being noted and alerted to—and a Conscience which at times tries already to look in retrospect "How was I, what did I do, what was it that perhaps I could have changed, and what was it that was the motivation, why I did what I did," and then go in detail about a description of your day, of how you were. And, no embellishment; because, as I said, you are alone with your Conscience and there is no reason to play up to the gallery because no one is there... And God will want to know that no one is there; because He knows that if someone is there you may be less truthful, and God wishes the truth and your Conscience wishes the truth. And it is this desire for wanting the truth that will enable your mind, when it is now functioning in an unconscious state, to try to become more and more Conscious and free from yourself.

Principally, there is no reason to assume that the 'I', as an Objective faculty, is a little part of the brain and that by its example of Objectivity it will ultimately change the functioning of the brain as it is now from an unconscious to a Conscious state; and there is no reason to assume that, when I introduce into my feeling the sense that I am what I am for myself. But now, that

what I am becomes, for someone else, as if *their* selves—that is, if within me, when my love for myself exists in a feeling and in a wish to protect it, that I now wish this love to be extended towards others. And the beginning is always the entry into their life to wish to understand why they are what they are, and to start with that kind of affection of a desire to want to know, and then wish to feel. And that at the end of the day when I see my thoughts have been this, my feelings have been perhaps in uniformity with my thoughts and sometimes antagonistic, and the resultant activity of my body has been this and that; and now I take a scale and I see how the energy during such a day was spent—coming from my mind, coming from my feeling, expressed in the manifestations of myself—and then, when I really come to myself and I see this, then I pray to God that at a certain time when I make an effort that my subjective viewpoint of myself could be changed into an Objective one. The quantum that is needed is furnished by God in His love for me and is used by me as my love for Mankind. This will enable me to become free from myself and to lead, gradually, an Objective life.

You can fill in now whatever you wish in your own experience. You don't need any words. You know Work. You know what to do. You know the attempts you have to make. You know, you might say, what to look for. You know what kind of experience we have talked about. You know the meaning of your life if you are dedicated to the wish to grow. You know what is meant by an evolution of yourself towards freedom from this Earth. All of that you know because you have heard it enough. You've read it in books, you've listened to a few tapes and you know that that is the truth, for you, all this now can give you a little perspective why should you really Work and to what extent can you actually experience that you are part of the universe, and to what extent can you feel, and emotionally become convinced, that God is actually interested in you as a child when this child wishes to become mature. [pause] So, I think...

Hah? That is about it? Yeah? All right.

End of tape